/276 cont./

482 Smaller loads are carried in containers on a hand-strap, for
415 example, in carrying sacks (māsi; Pl. 57, Ills. 5 and 6), carrying bags (lōlŭ; Pl. 57, Ill. 4), two-piece baskets (wrăbăhĭ; Pl. 57, Ills. 16 and 17), small pouches (Pl. 55, Ill. 6 a-c), or in small gourd vessels, the perforated edges of which hold the carrying-bands or which are either plaited round with bast (dălīlĭkŭ) or are set into a net of black cotton plaiting (wălăbŭkŭ; Pl. 56, Ill. 4 a-c).

854 Children ride on the hip and are held there with the hand (Pl. 12, Ill. 4; Pl. 37, Ill. 2; Pl. 42, Ills. 2, 3).

50 Their principal journeys take place by water in a boat. The
[489] boat (āwŏ), of which there is one or more in each family, consists of a dugout six to ten meters long and 40-60 meters wide. The two ends are greatly elongated and slope up from below, so that getting on and off the sandbanks is easily accomplished (Pl. 56, Ill. 5). The boats have no seats; one squats or sits on the narrow bottom. Sometimes cross-rods are put in, upon which the cargo is placed to protect it from the bilge water. In one place
[379] in the boat there is often a layer of loam upon which lies the smoldering wood for transporting fire.

The boats are propelled with oars and poles; both are used in journeys upstream and downstream, the poles, of course, only in shallow water. The oars (nālĭhĭ) are manipulated freely as paddles, and, indeed, the rowers kneel or sit in the boat, their
• [502] faces in the direction of travel. If the boat is propelled by one man, he sits at the rear end and steers at the same time; with a crew of two men, one sits at the front end and one at the rear; several rowers distribute themselves over the entire boat. In the latter case, the rowing rhythm is entirely spontaneous, since the
[533] ones in the rear must adjust to the man in front. The song which young people like to take up while rowing has nothing to do with the rhythmical rowing. There are various ways of working the oars: short strokes with pauses after each stroke; long, evenly spaced strokes; slow strokes with a lifting of the blade at the end, so that the water falls off the blade in a broad surge, are regarded
[149] as a particularly elegant manner of rowing. The Indians have great endurance; they row for many hours without interruption.

/277 cont./

501 [502] The boat is pushed over shallow places; to get over exposed sandbanks extending crosswise, wooden rollers are laid down on which the boat is rolled across (Ill. 9).

There are no anchors for securing the boat; stones with plaiting around them serve only as anchors for the bottom tackle for turtles. The boats are easily pulled up on the bank, and the boat pole is stuck into the sand through the loop; this is the whole mooring.

[415] Half-gourds are used to scoop out the water that enters.

[532] [484] [211] I saw decorated boats only in Village No. 20. Here, on the inner wall of a boat, there were light-colored human figures; another boat had 36 notches on the edge, which were said to be the number of nights required for a journey to the Sambioá.

484 Such trips lasting for weeks are usually undertaken in a large company; often the entire village sets out in a great number of boats packed high. By themselves the Indians only make [242] journeys of one or two days. By way of /278/ provisions they take only a little with them: manioc, maize, and the cooking pot; the fish are caught on the way twice a day. Rower and helmsman change places daily on longer journeys, especially if only two men are traveling in the boat.

502 132 Shipwrecks sometimes occur, especially while crossing the river in a storm. Such accidents, in which Indians lost their lives and of which several examples were recounted to me, are easily explainable in view of the high waves which storms create on the river and the narrow, low boats of the Indians. In fact, I myself with my boats (dugouts with one or two side planks set on them) was often forced to seek refuge from wind and waves for hours on high banks or on sandbanks.

The Indians endure bad weather on the journey rather simply. They quickly build themselves small sheltering walls out of poles and prepared palm leaves, which they always carry with them on longer journeys, or they pull the boat on land, turn it upside down, and lie down under it wrapped in their coverings beside a fire which they light in the center. They spend the worst nights of storm and rain in this manner.

6:Cook M-3,4 (ca. 1900) 1909
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501 suited to their purpose owing to the many shallow places in the river, and because it facilitates landing and pushing off.
391 The tree selected to be transformed into a canoe is an ipiúba
824 or a jatóba, which must be very straight. Strange to say, the butt of the tree becomes the bow of the canoe; therefore, the finished canoe is broader at the bow than at the stern. As these children of Nature are preeminently imitators of Nature, it seems quite probable that in constructing their canoes, they have in mind the form of the fish, which always goes big end first.

The log is first hewn into the form of a canoe, then hollowed out with axes and with fire. It is not broadened amidships, therefore, when finished, it is no wider than was the
501 original tree. As it is thus very narrow and tapers gradually and uniformly high above the water at both bow and stern, it tips over very easily. Great care is taken to make it perfectly smooth outside and in. No seats are provided, but sticks are placed across the bottom to keep both the occupants and the freight out of any water that may leak in. As every family has a canoe, quite a fleet of them may be seen in front of every village. These canoes are propelled by paddles five feet in length, half of which is blade, the point
[531] terminating like a lance. They are made with great care and labor, and are often nicely ornamented. When canoeing, the
502 pilot is always seen perched in a squatting position on the extreme point of the stern with his knees drawn up to his chin.

411 The weapons of the Karayá are as of old—there has
[178] been no change whatever. In common with other Brazilian tribes, the length and stiffness of their bow is according to the height and strength of its owner. Some bows are seven feet in length, while a boy's bow is two and a half or three
[824] feet long. They are made of the wood of a certain palm-tree
[191] which the Brazilians call *pau de arco*—bow wood—which is the wood used by all the tribes of central and North Brazil for their bows. The bow is made flat inside, and the extremities taper to a point. Several lengths of string, carried